

*the Epithet Romantic.*

wonder of the world. Perhaps I am to be an universal traveller ; and there is not on the globe a grand city, or ruin, or volcano, or cataract, but I must see it. Debility of constitution, deficiency of means, innumerable perils, unknown languages, oppressive toils, extinguished curiosity, worn-out fortitude, failing health, and the shortness of life, are very possibly all left out of the account.

If there is in the disposition a love of what is called glor}, and an idolatry of those capacious and intrepid spirits one of which has often, in a portentous crisis, decided, by an admirable series of exertions, or by one grand exploit of intelligence and valour, the destiny of armies and of empires, a predominant imagination may be led to revel amidst the splendours of military achievement, and to flatter the man that he too is to be a hero, a great commander.

When a mind under this influence recurs to precedents as a foundation and a warrant of its expectations, they are never the usual, but always the extraordinary examples, that are contemplated. An observer of the ordinary instances of friendship is perhaps heard to assert that the sentiment is sufficiently languid in general to admit of an almost unqualified self-interest, of absence without pain, and of ultimate indifference. Well, so let it be ; Damon and Pythias were friends of a different order, and *our* friendship is to be like theirs.\* Or if the subject of musing and hope is the union in which love commonly results, it may be true and obvious enough that the generality of instances would not seem to tell of more than a mediocrity of happiness in this relation; but a visionary person does not live within the same world with these examples. The few instances which have been recorded of tender and never-dying enthusiasm, together with the numerous ones which romance and poetry have created, form the class to which

\* Damon was a noble Pythagorean of Syracuse, memorable for his friendship for Pythias, or Phintias, a member of the same sect. The latter, having been condemned to death by Dionysius, the tyrant of Syracuse, begged leave to go home for the purpose of arranging his affairs, Damon pledging his own life for the return of his friend. Dionysius consented, and Pythias came back just in season to save Damon from death. Struck by so rare and noble an example of mutual friendship, the tyrant pardoned Pythias, and entreated to be admitted into their sacred fellowship.— *Wheeler*.